The Orthodox Herald

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Volume 48, No. 9 ISSUE 572 **JANUARY 2000**

OUR TWO SAINTS

It is a coincidence that both our "saints' days" come in the same month. St. Basil is celebrated on January 1/14, while St. Nina is remembered on January 14/27.

Perhaps all we know about St. Basil the Great is that he is responsible for the Divine Liturgy which is served ten times a year, especially during Great Lent, and we hear him commemorated at the end of these liturgies. St. Basil was born around the year 330 and died fifty years later. He was born into an old Christian family of wealth and distinction. They had a remarkable religious history. His grandmother, Macrina, his father, Basil, his mother, Emmelia, his older sister, Macrina, and his two younger brothers, Gregory and Peter, have all been recognized as saints! He was well educated, as he attended schools in Caesarea, Constantinople, and Athens. Upon completion of his formal education, he visited the chief monastic centers of the East. He spent only a few years at the monastery in Annesi, situated on the Iris River, but his influence was vast, as he compiled the rules for communal monasticism, which is followed until today in Eastern monasteries.

After he was ordained a priest, he was responsible for the diocese of Caesarea and he was subsequently consecrated a bishop. This was a difficult assignment, as he had to stand up against the persecution of Orthodox Christians by the Arian emperor Valens. Valens feared him and sought to diminish his authority by administrative measures.

He was a great humanitarian and one of his greatest works was the provision in his diocese of an estate, which included dwelling – houses, a church, a hospital, a hospice for travelers, a staff of doctors, nurses and artisans. All of this was so large that it was called a new town. When he died the weeping crowds at his funeral testified to his popularity with his flock.

Very little is known about the early life of St. Nina. She was born about the same time as was St. Basil. She was a Christian

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NEW YEAR PRAYER

O Lord our heavenly Father, whose loving kindness is the very breath of our life, receive our thanks for all the blessings of this year now ending; for trial, and triumph; for failure, and forgiveness; for sorrow, and solace; for disappointment, and delight; for every touch of Thy hand which has guided us into the way of holiness. Grant us in the New Year, new understanding, new hope, new devotion. May every morning wake in us a new desire to serve Thy will, every evening find us content to praise and trust Thy love. In Jesus' name. Amen.

THE JORDAN BLESSING OF HOMES

Houses may be blessed at any time of the year, but it is prescribed at least annually at the Epiphany, Theophany, or Baptism of Christ, which comes on January 6/19. It was during Jesus' Baptism in the Jordan River that the Holy Trinity revealed itself. "As soon as Jesus was baptized, he came up out of the water. Then heaven was opened to Him, and He saw the Spirit of God coming down like a dove and lighting on Him. And a voice said from heaven, 'This is my own beloved Son, with whom I am well pleased.'" (Matt 3:16-17)

The Feast of Theophany (Jordan) is a celebration of God's presence in the world. We celebrate this presence in our lives at this time of year by inviting Him into our homes through the blessing with Holy Water. The priest comes to the home to pray with us in the place where we live and to bless our surroundings with Holy Blessed Water. He asks God to have mercy on the household to rid it of every evil and to fill it with every blessing. Thus the house itself, together with the living persons of the family, is filled with all the fullness of God."

To prepare for the visit of the priest: make a list of the first names of the family members who you wish him to pray for (the living and dead in separate columns), place a bowl for the Holy Water, a candle and an ikon or cross and Holy Water, if you

(Continued on Page 51, Col. 1)

BAPTISM OF CHRIST

At one time the Holy Day we celebrate on January 6/19 was considered a greater feast than the Nativity of Christ (Christmas). St. John Chrysostom explained it this way: "It is not the day on which our Saviour was born that should be called His manifestation but the day when He was baptized. He did not make Himself known to everyone by His Birth, but by His Baptism. Until the day of His baptism, He was unknown to most people. Therefore, it is not the day on which Christ was born which is called Theophany but rather the day on which He was baptized. It was because the people did not know Him and did not understand Who He was that St. John the Baptist, in answering them, said: "I baptize with water, but among you stands One Whom you do not know." John 1:26. "And is it surprising that others did not know, when the Baptizer himself did not know until that day?" John 1:33.

This Holy Day is known by many names – the Baptism of Our Lord, Epiphany, Theophany and Jordan among others.

It was the custom among the Jews not to admit a man into the priesthood or the office of a spiritual teacher until he had reached his thirtieth birthday. Christ waited until His thirtieth birthday before He was to begin His ministry. At this time, St. John the Baptist was proclaiming the "speedy advent of the long-awaited Messiah" (Luke 3:1-3) and he was preaching repentance. Many repented and were being baptized by immersion in the Jordan River. Christ went to the Jordan to be baptized by St. John. There God revealed to St. John that this Man was the Messiah. What happened during the baptism is beautifully told in the gospel reading for the day: Matthew 3:3-17. The event is also described in Mark 1:9-11 and Luke 3:21-23 and we suggest you read them for a fuller picture.

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Life is full of peril. Satan is no superstitious myth but a cunning, treacherous, powerful foe. He tempted Christ, he tempted St. Peter; he tempts us.

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CHRONOLOGY

JANUARY 2000

DIED: John Borjaama, Ph.D., N.Y.

AN ANNUAL LETTER from the Patriarch of Alexandria announces the date of Easter for the coming year. It is sent to all churches by the patriarch and is read on Epiphany. With the introduction of modern calendars the announcing of Easter has been discontinued in many places.

This is year 7509 according to the Church Calendar.

PASCHALIA for 2000
Meat Fast Sunday - March 5
Great Lent Begins - March 13
Palm Sunday - April 23 (This is also Western Easter.)
Pascha - Easter - April 30
Pentecost - June 18

SCHOLARSHIPS are available for applications accepted by the George Kennan Institute for Russian Studies. Contact Kennan Institute, One Woodrow Wilson Place, 1300 Pennsylvania Ave. NW, Washington, DC 20004-3027 or phone 202/691-4100.

A MONUMENT OF A.S. PUSHKIN is being installed in Washington, DC on the George Washington University campus near the White House.

AUSCHWITZ, the Nazi concentration camp documents, were examined shedding light on the atrocities directed at Russian prisoners of war. According to the documents, 15,000 men were murdered during the experiments and tests of poisonous gases. The CRA continues to collect material about the Russian POWs. If you have info, contact: Dr. Foster, CRA, 2460 Sutter St., San Francisco, CA 94115.

THE EASTERN ORTHODOX FOUNDATION, 422 East Penn Run, Box 432, Indiana, PA 15701 phone 412/349-4821 or 421/463-0958 has a plethora of charitable works. It has a conference and retreat center, it provides a home for mentally impaired, handicapped, addicted, troubled, and homeless. Since 1966, over 8000 people have received shelter, food, clothing and medical attention. Over 100 guests are housed at one time. Recently opened was Cherryhill Manor, which provided independent and assisted living accommodations in private and semi-private rooms. It is a full service project. Help is needed for the home for the needy. Needed are good clothing, linens, towels, televisions, radios, bicycles, radios, personal care items.

VIDEOS ON UKRAINE are available from Universe Productions, 938 Howe St. #807, Vancouver BC, Canada V6Z 1N9. Among them are a 2-hour video showing churches in various areas of Ukraine as well as a Divine Liturgy in St. Vladimir's Orthodox Cathedral in Kiev. Another video of 57 minutes, "The Ukrainians," features the talents and traditions of the people from singers, dancers, musicians to a martial arts school, which features spectacular horseback feats.

THE U.S. STATE DEPARTMENT OFFICE OF INTERNATIONAL RELIGIOUS FREEDOM recently issued a report which was denounced by Ukrainian Catholic Father K. Nowakowski, president of Caritas Ukraine. He disagreed with the report's description of the Orthodox Church and the Ukrainian Catholic Church as discriminatory against "non-native religious organizations."

HURRICANE FLOYD did great damage in the towns of Manville, Bound Brook and South Bound Brook, NJ. Church properties in Bound Brook were damaged. This included five homes in the Orthodox Center where three of the families lost all their belongings and were made homeless and the other two homes have been condemned and are uninhabitable until major repairs are made. In Manville, the Carpatho-Russian church was inundated with water.

ALCOHOLICS ANONYMOUS has started the twelve step program in Ukraine to witness to the Power and Grace of God to the unchecked and unabated years of alcoholism in Ukraine.

ARCHBISHOP LONGIN, represented the Russian Orthodox Church in Germany at the Synod of Bishops for Europe. He spoke to the Ecumenical Group saying that "the Christian churches in Europe must work harder to overcome their differences and preach the Gospel in a continent in need of salvation. ...Moral decline, religious indifference, the growing gap between rich and poor, the rise in crime and the growth of sects point to Europe's need for a united Christian witness."

AN EXPLANATION OF THE KURSK ICON of the Mother of God was given in the November issue. There is a 1 hour color video available made in Kursk, Russia with English narration at an annual Kursk Icon Feast. Order from Firebird, PO Box 303, Belleville, MI 48112-0303.

DAILY READINGS ABOUT THE ORTHODOX CHURCH can be received on e-mail. E-mail Fr. Tim at Sawman33@aol.com

PLANS TO BUILD a Carpathian-style church at Camp Nazareth in Western Pennsylvania are being activated. The church will be constructed with wooden beams.

EIGHTY Chicago area Orthodox churches are beginning to cooperate in some areas of education and mission.

OVER 20,000 PILGRIMS PER DAY are coming to St. Panteleimon Church in Athens, Greece to pray before the ikon of the Mother of God known as "Axion Esti," "Dostojno Jest," "You are Truly Deserving." It has been on Mount Athos for centuries and this is the first time it has been taken off the mountain.

PAGAN GROUPS such as druids, witches and followers of a Viking god have been stripped of their status as "charities" in Great Britain. Paganism is the fastest growing religion with some 100,000 followers in Great Britain.

•Our Two Saints

when she was captured and taken to Georgia (Iberia) as a slave. It was difficult for her being a Christian in this pagan land. People were impressed by her goodness and religious devotion as well as her ability to cure diseases in the name of Christ her God. Word of this spread to the queen who had been crippled for years. She was taken to see Nina who made her whole. The Queen embraced Christianity and tried to convince her husband King Miriam to do the same. He was skeptical but when out hunting he lost his way in a fogshrouded forest. Calling to Christ for help, he found his way out of the forest. He asked Nina to tell him about Christ and directed by her he built a church for use by the Christians. Many Georgians followed the lead of their king and embraced Christianity. Nina tirelessly traveled to all parts of the rugged land carrying Christ's message to all who would listen. St. Nina died in Georgia and was buried in a small village where her life as a healer and evangelizer had begun.

How grateful we are for having been given such heroes as models!

•The Jordan Blessing of Homes

brought some from the Church, on a white cloth on a table; turn off all TVs, stereos, computers and radios. All those in the house should stand around the table when the priest arrives. When it comes time to bless the house, someone takes the candle and leads the priest to the rooms to be blessed.

ARE "PRIESTS" FOUND IN THE BIBLE?

To the astonishment of many, "priests" as we know them in the Orthodox Church are described in the New Testament! To find them, you need to dig a bit deeper than your handy concordance. The first realization needs to be that the English term "priest," when used in reference to the ordained men within the ecclesiastical ministry, is a mistranslation.

In Greek, the word for the Old Testament "priest" is "iereis." This is used in the New Testament as a characteristic of all those who are within the Body of Christ - the Church, making them members of the "royal priesthood" ("vasileion ieratevma" 1 Peter 2:9) of which Christ is "High Priest" ("Arhierea" Hebrews 4:14; 5:10).

The Greek term for the present English definition of the word "priest" is "prevyteros," commonly rendered in the Anglicized form "presbyter." It is used many times in the New Testament. However, most popular English versions, like King James, Revised Standard and New International, translate it as "elder." This does not convey the full meaning of the original Greek.

Presbyters were ordained ("heirotonisantes" Acts 14:23) and appointed ("katastisis" Titus 1:5) by the Apostles or the Bishops. They had many functions and responsibilities, such as preaching and teaching (1 Timothy 5:17), deciding matters in the Church (Acts 15:6) and healing the sick (James 5:13). This Tradition of presbyters has been preserved in the Orthodox Church.

Orthodox Christianity believes that all those within the Church are members of the Royal Priesthood. Only certain men are called out of that Royal Priesthood to be ordained presbyters. This is the same belief held by the Church since Apostolic times, which can be proven through research of the New Testament.

by David M. Mastroberte
Age 16 - Iconographer

JOURNEY TO THE PAST

Baba has been much in my thoughts these days. There are many things I recall about her, but my most pleasant memories are the stories she told of her family and her life in the old country. It didn't take much coaxing for her to talk about what life was like growing up in Galicia at the turn of the century.

The oldest of eight, Baba spoke often of her parents, siblings, and even the family dog. I heard about joyous Feast Day celebrations and going to school and I sat wide-eyed listening to her tell of riding her father's horse. (Baba on a horse!?!)

At the age of 86, she shared a very special memory with me. Her eyes twinkled as she recited three stanzas of a poem she had learned in school when she was six.

Baba was fortunate in that a sister followed her to America and a brother to Canada and she kept in touch with others through letters and photos. I think, though, that it was the stories she told that brought her comfort when she thought of the family and home she would never see again.

Gedo grew up in a village just four km from where Baba lived, but they met and married here in America. He didn't share as much as Baba about his parents and three brothers, but one detail has stayed with me all these years – his mother, Rose, had hair the color of wheat.

Although we also spent time with our dad's parents, we had little knowledge of their pasts. Both of his parents were from the same village in Lemkovina, but they married in Jersey City. The only thing that I recall hearing during our Sunday visits was that their village church was very old. When we were old enough to understand, it was Dad who told us of the many hardships endured by the Lemko people.

When I was growing up, these were stories that held my attention and provided bits of information which I shared in Social Studies class whenever we discussed ancestors and immigration. Little did I know that years later they would become the foundation for something more.

It was an article in **The Orthodox Herald** and a chance remark about the internet which prompted my brother and me to begin a search of our roots.

Would you like to take a journey with me? No need to pack your bags. Just bring out the family album, check the tape recorder for fresh batteries and cassette, and begin to gently dust the cobwebs from those long-forgotten memories. Now we're ready to begin our journey to the past.

Margaret Pysarchyk

•Kitchen Corner

batter is used. When ready to serve, pour hot broth into tureen and garnish with dill sprigs.

A GOOD ORTHODOX?

Occasionally, some person will stop me in the mall and tell me that he is an Orthodox, but that he doesn't come to church very often.

In all charity, I must confess that I do not understand how anyone can be a "good Orthodox" if he does not worship God in His church. The rules of the church are quite specific in telling us that it is our duty to worship God every Sunday in His Church.

Unfortunately, so many "good Orthodox" come to church on Sunday only if it is convenient, failing to realize that attendance determined solely on this basis constitutes not worship of God, but worship of one's own desires, which is in effect, the original sin, that is, putting self rather than God at the center of creation.

Please do not say that this is legalistic since it boils down to this: If you don't love God, poor church attendance is doubtless one of the least of your problems.

THE CALENDAR

Eastern Orthodox churches regulate the church calendar according to the old Julian calendar, which often proves confusing, especially to younger members of the Church who are puzzled about the differences in dates between Eastern Orthodox Church date observances and the dates observed by other church denominations. Christmas and Easter, as observed in Eastern Orthodox churches, loom especially prominent because of their difference in dates from other churches. A brief explanation of the differences between the Julian and Gregorian calendars is given here.

In the year 46 B.C., Julius Caesar, the Roman Emperor, decided to correct the ancient Roman calendar which had become so distorted that January was falling into the autumn. To correct the calendar, he had the months adjusted to thirty and thirty-one days with the exception of February which had 28 days with an extra day added every four years (leap year). This new calendar was adopted and became known as the Julian calendar.

In the fourth century, during the reign of Constantine the Great as Emperor of the Roman Empire, the first Christian Council of the dignitaries of the church (the Ecumenical Council) was held at Nicaea. The church leaders at this council accepted the Julian calendar as the basis for formulating church holidays. This was passed in 325 A.D.

Later, it was found that the Julian calendar was still inaccurate and in 1562 A.D., on orders of the Roman Pope Gregory the 13th, the Roman Council of Trident changed the Julian calendar by skipping ten days. This was done by calling the day that followed Thursday, October 4th, 1562, Friday, October 15th. Named the Gregorian calendar, this is the one commonly used in America and throughout the world today.

The new Gregorian calendar, however, violated certain rules of the first Ecumenical Council concerning the date for determining Easter. For this reason part of the Eastern Orthodox Church refused to adopt it and continued to use the old Julian calendar to calculate church days.

Since the Gregorian calendar advanced ten days in the 16th century (1562) and advances one day every hundred years, it has advanced three additional days since 1562 and at the present time is thirteen days ahead of the Julian. The Orthodox observance of Christmas falls on January 7th on the new Gregorian calendar but is still computed as December 25th on the old Julian calendar. A difference of thirteen days also exists for other fixed dates of the Eastern Orthodox Church calendar.

MEDITATION

January 6/19 - Theophany of our Lord and Savior Jesus Christ

Titus 2: 11-14, 3: 4-7 Matthew 3: 13-17

O Jesus only begotten Son of God the Father, after Your baptism in the Jordan, You began Your earthly ministry by preaching repentance to those who sat in darkness. As John the Baptist prepared the way for Your coming in the flesh, in the same way, may we prepare the world for Your second awesome and glorious coming. May we decrease so that You may increase and be manifested to all Your people. Hear the prayers of Your servants praying to You and have mercy on us.

When we were buried with You on the day of our Baptism, O Christ our God, we were united to You in a most honorable and mystical way. Through that cleansing, we were born again in the waters of regeneration that we might walk in the newness of life. Strengthen us in Your holiness that with one mind, heart, and mouth we may sing praises to Your most honorable and sublime Name. Hear the prayers of Your servants praying to You and have mercy on us.

We also pray that You will illumine us with Your grace that we may live sober, just and godly lives. We recommit our entire lives to You, O Master, and renew the promises made for us on the day of our baptism, to reject Satan, his works and all his empty promises. May we continue to grow in Your grace and reach our full stature in You. Hear the prayers of Your servants praying to You and have mercy on us.

Ray Mastroberte
Artist

FUNDS

ALASKA FUND: Julia Yurkowski, **A.M. Fedec**
MISSION FUND: **Olga Peck, Ernest and Mary Schmidt,** National Slovak Society
BOTH ALASKA AND MISSION FUNDS: Anonymous, Ann Tysko, Ethel Watlock, Evelyn Telesko, Vera Croitoru.

Dabs of Thoughts

When George Washington was president, America was on the Julian calendar.

The skete of the Prophet Elias on Mount Athos was founded by St. Paisius Velichkovsky before he left the mountain and started the renewal of Athonite monastism in Romania and Russia.

The Czestochowa Icon of the Mother of God which is revered in Poland is also known as the "Black Madonna." It was originally an Orthodox icon and was known as the Bezhetskaya Mother of God.

The world today suffers not from atheism but with polytheism. Its gods are science, technology, inventions, politics, fashion, sports. All these are today's idols. (St. Justin Popovich

In one of the life scenes on an icon of St. Herman of Alaska a helicopter is depicted.

St. Moses, the Ethiopian, also known as "The Black," was a murderer and the leader of a gang of bandits. After he was converted to Christ, his followers said: "If Moses, who feared no one, feared this Christ, how much more should we fear his God?" They converted and became his disciples.

After Lazarus was raised from the dead by Jesus, he later became the bishop of Cyprus.

St. Dionysios the Aeropagite went to Gaul to preach the gospel and among those he reached were a tribe of people known as Parisi. They took him across the river and executed him. Today the place where they lived is called Paris and the place of his death is called Montmartre, the mount of martyrs. This area is also known as the Left Bank.

The distortion of the body in icons tells us something about the virtue of the person depicted. The large eyes tell us that they see God. The small mouth speaks of contemplation. The large ears tell us that the person hears the Word of God.

A deacon is buried as a layman. But he has a censer in his hand.



EDITORS' NOTES

In the old days, in a country where men were allowed to have many wives, a middle-aged man had one wife that was old and one that was young; each loved him very much and desired to see him like herself.

Now the man's hair was turning gray, which the young wife did not like, as it made him look too old to be her husband. So every night she used to comb his hair and picked out the white ones.

But the older wife saw her husband growing gray with great pleasure, for she did not like to be mistaken for his mother. So every morning she used to arrange his hair and pick out as many of the dark ones as she could.

The consequences was the man soon found himself entirely bald. What is the moral to this Aesop fable? "Yielding to all will afford nothing to yield." How does this correlate to the Church? As we drop the services and the teachings of the Church and pull out the traditions we will have an Orthodox Church in name only.

We want to thank all of our Packet Plan family who were so prompt in answering our letter. Most of them came in prior to the Christmas card rush which helps us to appreciate both more. Our Packet Plan family is growing. More and more individuals take a packet for distribution. We are thankful for their dedication.

More parishes are going to a local stream or river for the blessing of water. We received some photos from people showing the procession or the cross made of ice. Some of them are huge!

Please avail yourself of the blessed water. If you can't make it to the services, most churches have some available for people like you. Make the sign of the cross and sip of it. You will be strengthened.

Snovim rokom/godom!

The Stroyens

WINTER'S GRACE

A mark of maturity associated with prayer for others (intercessory prayer) is a growing ability to take on prayer requests as normal business, which means letting people know what we actually ask on their behalf, and asking them to pray for us in return. This is usually done in groups, face to face, even as we pray. But it may also happen indirectly, perhaps over the telephone or in letters.

Ease in talking about prayer is difficult to achieve for we can mask important issues with the overuse of pious language. Yet it is possible, with humility, to speak about the deep things of God. And if it is necessary we are to exercise this high calling.

Our intercession will both demand and grant a costly investment with those for whom we pray. Gradually, the Holy Spirit teaches us to bear one another's burdens in more than an abstract way. To our praying to God for others, we shall be urged to add action with God for others. True, we cannot do this with equal care or effectiveness for all those entrusted to our prayers. But the Holy Spirit will guide us to the "good works" we need to do for others.

PRESS FUND

Thank you/Spasebo to so many of you who have helped us publish for almost **half of the 20th century.** Without your interest, your encouragement and your help we may have never reached 2000. Help in the last month was from: George Yura, Katherine Shaffchick, Nicholas Mihalik, Irene Allen, Anonymous, Nancy Collins, Connie Morgan, Olga Peck, Thomas Drosdak, Titania Dixon, Walter Prosen, Helen Sadow, **Marion Glovinsky,** Ann Tysko, Marlo Orlovich, **Joseph and Diane Holobinko, Allen Lucas,** Helen Dzugan, Anna Dorozynski, **Ed Rhenish,** Mary Kochmaruk, Alexis Bona, **Lawrence Grivna,** Laura Deholucky, Tiesia Barraclough, Ethel Watlock **Doris Rusinko.**

Rosemary Hill a Christmas gift. Mary Ardan in memory of husband Peter. **Vestal Publishing** in memory of parents Albert and Gerdy Rybnicky. **Mary O'Buck** in memory of parents Simeon and Ksenia Kantor. SDCN Paul and Joan Maty in memory of parents Peter and Susanna Pavelchak and Martin and Elizabeth Maty. **Walter and Julia George** with love and honor and wish of health for Father and Matushka Stroyen. **Betty Weaver** prayers of health for sister **Helen Daderko.**

* * * * * *

SNOWED

After a five-day blizzard, a Red Cross rescue team was carried by helicopter to a mountain cabin nearly covered with snowdrifts. After knocking on the door, one rescuer stepped in and said, "We're from the Red Cross."

"Well," said the mountaineer, scratching his head, "it's been a tough winter and I don't see how we can give anything this year."



Since both of our name days come in January and are only a few weeks apart, we celebrate them together. Since it is usually quite cold here in northeast Pennsylvania, we enjoy sipping a bowl of hot soup while enjoying the view from our sunroom windows. One of our favorites is Beef Broth with Dumplings or **Rosil z halushkamy.** The vegetables are discarded because they are overcooked but the meat is saved for other uses. We enjoy it with horseradish sauce.

Beef Broth with Dumplings

BROTH

2 lbs. beef chuck
1 lb. veal bones or chicken necks and backs

2 onions	2 ribs celery
2 carrots	1 bay leaf
2 turnips	6 peppercorns

DUMPLINGS

1 large egg	2 tsp. chopped dill
2 Tbls. butter	1/2 tsp. pepper
1/3 cup farina	1 tsp. maggi seasoning or soy sauce
1 tsp. salt	

To make broth – brown beef and either veal or chicken bones. Peel and half onions and brown with the meat (to add rich brown color). Cut vegetables in half and add. Cover with cold water and add bay leaf and peppercorns. Cover, bring to boil. Lower heat and simmer for several hours until meat is soft. Cool slightly and strain, saving meat. Cover and put into frig until fat rises to top and solidifies. Remove. When ready to eat broth, make dumplings – separate egg and cream egg yolk with butter in a 2 cup bowl. Add all other ingredients except egg white. Beat well. Beat egg white until bubbly and add. If mixture is too runny, add a teaspoon or more of farina. Let stand 10 minutes. Bring at least 2 cups of broth to a light boil. With the bottom edge of a teaspoon dipped in cold water, pick up a bit of batter and drop into broth. The smaller the better. If you dip the spoon in the water the batter will not adhere and will drop into the broth easier. Do not crowd, dumplings will rise to the surface and swell. As dumplings are cooked, remove with a slotted spoon to a large soup tureen. Continue until all

(Continued on Page 51, Col. 3)

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Information for understanding Orthodoxy

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IS IT SUPERSTITION?

We are told that we should take Holy Water home after we take a sip of it in the Church. Why do we drink Holy Water and why should we sprinkle our homes with it? Is it superstition?

To answer these questions we have to look at the fall of Creation (the angels, Adam and Eve) and the Birth and Baptism of Christ. When the angels and man fell, then the earth and the entire universe also fell and paradise no longer existed on earth like it did prior to this in the Garden of Eden.

God the Father sent Christ to earth in order to help us recover the natural state enjoyed before the fall. He also came to recover the fallen earth through man.

With the Birth of Christ, man now has the possibility of achieving unity with God. Just as man is redeemed by this unity with Christ so creation is also recovered in its unity with Christ. For when Christ was baptized He entered the water of the river Jordan and cleansed it, and other waters, giving them the potential to become an instrument of healing and grace.

This is why we immerse each person in water when he is baptized. If water can be used as a means for sanctification of a person at baptism, then the practice of drinking or sprinkling with Holy Water cannot be considered superstition. Those who do drink and sprinkle Holy Water should do so with faith and understanding that through the Birth, Baptism and Transfiguration of Christ all material things can be made holy and "Spiritbearing."

Home Bible Reading Schedule

JANUARY 2000

1	Luke 2:20-21, 40-52	17	Luke 6:17-23
2	**Mark 1:1-8**	18	Matt 5:14-19
3	Mark 12:13-17	19	Luke 21:5-7, 10, 11, 20-24
4	Mark 12:18-27	20	Luke 6:17-23
5	Luke 3:1-18	21	Luke 21:37-22-8
6	Matt 3:13-17	22	Luke 13:18-29
7	John 1:29-34	23	**Luke 18:35-43**
8	Matt 4:1-11	24	Mark 8:11-21
9	**Matt 4:12-17**	25	John 10:9-16
10	Matt 19:37-44	26	Mark 8:30-34
11	Matt 19:45-48	27	Mark 9:10-16
12	Matt 20:1-8	28	Mark 9:33-41
13	Luke 20:9-18	29	Luke 14:1-11
14	John 10:9-16	30	**Luke 5:14-19**
15	Luke 12:32-40	31	Mark 9:41-10:1
16	**J[illegible]18-27**		

[illegible]IVE YOUR SIGHT!

[illegible] 16 we read the Gospel for the [illegible]st Sunday of Pentecost Luke 18:35-43. This is done so that we could finish the prescribed Sunday Gospel readings before Lent arrives with its own special readings. Thus we are reading the Sunday readings which were postponed because some of the Sundays were dedicated to special themes during the Nativity Season.

However, as is so often the case, the Good Shepherd has provided that the theme of today's Gospel is very appropriate for it deals with sight and we have recently celebrated a Feast which bears among other names that of "Illumination." Jesus has illumined us – given us sight – by our Baptism, of which His own in the river Jordan by John was the prototype. By His Baptism Jesus showed us that He takes away our sins and restores to us the clarity of vision that we lost **because** of sin.

Today we hear the blind man near Jericho ask Jesus to heal him of blindness. Let us use our imagination. **We** are the blind man in desperate need of spiritual sight. Jesus asks **us** what we would have Him do for us. And according to our faith, but especially **according to our recognition of our need,** the Lord today gives us that which we ask of Him.

Let us begin today, in faith, to look more deeply into the affairs of our daily lives. Let us be attentive to the details. Let us listen carefully to the words that are spoken to us. Let us read attentively the things that come across our path to be read. God **is** beginning to teach us by the circumstances of our lives on this planet which is our home and His kingdom.

Fr. Ihor Kutash, Ph.D.

PRAYER AT THE BLESSING OF HOMES

O Lord Jesus Christ our God, who deigned to enter into the house of Zaccheaus, the Publican, thereby bringing him salvation: now protect (names) who live here from all evil, blessing their lives, and guard them from all aggression, granting them all that is good and beneficial for them. For Thou, O God, are the one Who has mercy on us and saves us, now and forever, unto ages of ages. Amen.

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If a care is too small to be made into a prayer, it is too small to be made into a burden.